

# Humanist *World Digest*

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## Humanism as We Conceive It

Dr. D. M. Morandini

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## Man Is Killing His Gods

NOT TO BE TAKEN FROM BOOKS

Dr. Mason Rose

## Roman Catholics in Australia

Edward Critchley

NEWS AND VIEWS

IDEALS TO LIVE BY

### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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FOR EDUCATIONAL AND RELIGIOUS PURPOSES.

# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—An accelerated conservation program (1) of the world's natural resources to arrest wasteful exhaustion and wanton destruction and to insure their preservation and widest beneficial use for man's survival (2) to conserve the world's human resources by the establishment of correct population balances as related to their geographical areas.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.



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E. O. CORSON, Editor

Sworn to and subscribed before me this 29th day of September, 1959.  
(SEAL) LUCILE A. PERRY, Notary Public  
(My commission expires July 26, 1963.)

# HUMANISM AS WE CONCEIVE IT

Dr. D. M. Morandini

In view of the accelerating social changes throughout the world, some desirable and some undesirable as we see them, we consider it timely and useful—even necessary—that we make a formal statement on the subject of principled and active humanism.

Humanism, in our opinion, should be a potent constructive factor, a beneficent influence, on cooperative and free social trends in America.

We regard Humanism as both a system of principles and ideals and as a way of life. The latter sets the former into motion, so that the principles and ideals can work for the general and continuing improvement of man.

Humanism works for this improvement in the material and cultural conditions of the American people and of all people.

Like a leavening force in society, humanism should also be an applied philosophy to which persons with human betterment at heart may turn. It should be a philosophy they can practice during every waking hour to advance individual and social progress and development.

No ideal, no principle, is socially useful unless it is put into practice; no practice is desirable which is socially harmful, and no set of ideals is worth having unless they are used in constructive action.

Humanism, therefore, as we conceive it, must have ideals that can and are put into practice. Humanists worthy of the name must put the ideals of humanism into practice with all the ability, knowledge and perseverance at their disposal.

What are these worthwhile and practicable humanist ideals?

What are the ways and means by which humanists in this and other countries may work toward their realization?

How can the social realization of humanist ideals be developed on an ever-widening scale and in an ever more successful manner?

The humanism of the Greek philosophers, often referred to as the enlightenment of a golden age of philosophy, was often too abstract and separate from everyday life. Parallel to the proclaimed lofty ideals of Greek philosophy there were not infrequently practices of the most selfish, ruthless and anti-humanist sort. These practices beset, entrapped, demoralized and abused the great majority of the people of that era and place—slaves,



workers, merchants and others. Yet the era had marked and lasting intellectual and artistic influence.

Plato's "Republic" was in fact a plan for the perpetuation of a class division of society. In each of these classes—workers, merchants, soldiers and ruling philosophers—the members were all supposed to "know their places." They were supposed to remain satisfied in the knowledge that they had specific social duties, and that they should obey the wise at the top of the social pyramid.

Aristotle's social constructions were not as rigid. He shunned experience, however, but in a slightly lesser degree. The Stoics a vatic over-accent on the social rights and duties of the individual. The Eleatics subscribed to study and a subsequent evolution of social schemes through logic. The Pythagoreans reduced philosophy to a mystery of "numbers" and "harmony." The Epicureans were charged with hedonistic proclivities, although Epicurus' teachings were based on an intellectual rather than a sensual enjoyment of life.

To be sure, the Greek thinkers generally put "man" before "things" and some of them, notably Protagoras, even went so far as to introduce the **homo-mensura** principle: "man is the measure of all things." But in general human experience was not a governing factor in Greek thought. Logic **without** experience ruled supreme in Greek philosophy. The common denominator of these extremely well developed systems of thought was a structure of arbitrary postulates based on logic. An almost complete neglect or even detestation of social experience was characteristic of the philosophic systems of the Golden Age, with few exceptions. Giants of intellect, the Greeks yet lacked the power of developing lasting democratic social organizations.

With the appearance of Christianity the situation became much worse.

Based on Greek philosophy—essentially that of Plato and Aristotle—Christianity during the Middle Ages stopped the unfolding of the intellect, persecuted advocates of free thought, sanctioned the concept of the unquestioned authority of church, kings and nobles, and promised the subdued and suffering majority only a heaven in the hereafter. In this "other world" eternal happiness was to be the share of the downtrodden of "this shadow world."

Christians during this long period always paid lip-service to

brotherly love and to the principle of the Golden Rule (do unto others as you would have them do unto you), but they, and especially their ecclesiastic leaders, in practice violated this ideal more often than not, so strong was the attraction of temporal power and wealth.

The Renaissance set minds free and inaugurated the movement to relieve the individual from social repression, albeit at the risk of social or ecclesiastical retribution. While the long and undefined era which we call the Renaissance saw the rebirth of Greek idealism, art and literature, it also was the period which saw the beginnings of modern and scientific thought. It therefore made necessary the welcoming of experience as an equal partner with theory; and this meant the start of a series of revolutions against authoritarianism and mere other-worldliness.

It was in the spirit of the Renaissance that Humanism got its practical start. Although the Renaissance poet Petrarch and the philosopher-religionist Erasmus are now looked upon as Humanists, the Renaissance enlightenment was essentially and primarily a rebirth of Greek art, painting, sculpture, drama and literature. Though there was a general revolt against authority, most of that authority remained embedded in the social structure of the period. Merchants, artists and a few others began to share life's niceties in a small way, with the nobles and clergy at the top.

Humanism, as we conceive it today, aside from culture in the form of art—was present only as a denial of other-worldliness and as a refusal to accept an unchangeable social authority. This was excellent, of course, but much more than this was needed.

Much more than this came with the development and acceptance of scientific research and progress and the resulting industrial revolution. Man began to master the forces of nature to a degree not possible in prior eras.

With this advancing control over nature, man also began a serious and continuing search for a betterment of life "here and now" instead of looking toward salvation after death. Even many of those who continued to prepare for an eternal "other" life gave up the belief that misery for the most was a part of the divine order of things. The belief that suffering and self-torture was a prerequisite to salvation was shelved.

The "Civitas Dei" of the Bishop of Hippo, St. Augustine, and the mystic aspirations of Saint Francis—pillars of the medieval church—were of interest for many more as poetry than as aims in life.



The centuries following the Renaissance brought with them a tremendous richness of ideas and social action. It is indeed to the Renaissance that we owe the rebirth of artistic spirit, the scientific disciplines of Galileo, Copernicus and Newton, and the philosophical enlightenment of the English empiricists, the French materialists, and other philosophers.

Today there are literally hosts of enlightened thinkers and social innovators of all kinds and descriptions. Here we are not attempting to describe or evaluate their thinking. We wish only to summarize those principles and modes of action which we consider to be at the very roots and foundation of the socially useful and dynamic humanism of our own preference.

The **negative** side of Modern Humanism is the non-acceptance of a Supreme Being as a person or as a Creator of the Universe. To this most modern humanists subscribe. Humanists are therefore often called atheists; we prefer to call ourselves **non**-theists, because for us the fundamental mystery of the "origin" (if any) of the Universe and its mode of operation remain for us scientifically unexplained and possibly unexplainable.

Although an understanding of everything in the explored universe, including science and our very existence, rests upon some primary datum, the mystery remains, and science does not and cannot explain the universe basically. It can only eliminate former mysteries by creating new ones. These in turn remain unexplained, acceptable only on a basis of faith or conjecture.

This is why Einstein said, when asked whether he believed in God, that he believed in the God of Spinoza which reveals itself in the order and harmony of the universe; not in a God who interferes with the petty doings of man on earth.

This is why Julian Huxley refers to Humanism as a **religion** which does not use the idea of survival after death as a dogma, but which believes in man's communion with the universe and his reverence for it.

The **positive** sides of Modern Humanism are many.

One of these—which we will mention first in order to dispose at once of the negative aspects mentioned above—is the belief that man is, within the limitations of nature, master of his social destiny. There is in this belief no possibility of direct supernatural interference in man's affairs. "Interferences" are explainable entirely on a basis of natural causes. As the pioneer humanist, Charles Francis Potter states: Humanism is faith in the supreme self-perfectability of the human personality.

We believe also that the word "atheistic" is an inaccurate characterization of modern humanists. For semantic reasons alone the word should not be used. While it is true that the idea of a personal God in the medieval Christian sense is an impossibility among modern humanists, it must be recognized that there are modern concepts of God which are not out of harmony with the philosophy of modern humanism. Lloyd Morain, a former president of the American Humanist Association, and his wife Mary Morain, a director of the International Humanist and Ethical Union, write in their book, **Humanism as the Next Step**, (Beacon Press, Boston 1954, Page 31) as follows:

"Agnosticism or atheism is a relatively unimportant part of humanist religion and philosophy. Many humanists dislike the labels of atheism and agnosticism on account of their possible negative implication that what they do **not** believe in counts relatively little for them; it is what they do believe in and how and why they believe this that makes them humanists."

"We know of no humanists who believe in the dualism of soul and body." (P. 33, Morain)

"George Washington while president signed in the name of the United States this statement: 'The Government of the United States is not in any sense founded on the Christian religion.' (P. 34, Morain)

"Do humanists oppose ceremonies and rituals? No. Ritual and symbolism help some persons to feel more deeply. For them these things make philosophy and belief more vivid and provide emotional and esthetic satisfactions." (pp. 36-37, Morain). "Humanists, however, have tended to shy away from symbolism . . ."

A concept of God that is not in disharmony with Modern Humanism is that of a God made after the image of modern science: a God that includes all Nature and all natural laws. Belief in such a God is possible for modern humanists. A humanist holding such a belief would certainly not be atheistic; but he would be non-theistic in the sense of not having belief in a personal god. Furthermore, since humanists do not believe in the duality of body and soul; they do not, as a rule, believe in any "supernature" and the survival of a non-material soul after death. As Einstein said:

"I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modeled after our own—a god, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body,



although feeble souls harbor such thoughts through fear or ridiculous egotism. It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvelous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature." (From **Living Philosophies**, 3rd print, by arrangement with Simon and Shuster, Page 7.)

The fundamental nature of the "unchangeable essence" of the universe appears to be unascertainable to modern humanists or anyone else; we cannot even imagine anything that will fully explain, in the scientific terms we know, the origin and operation of the cosmos.

The positive aspects of humanism have developed around our fundamental, indeed religious, belief that man is master of his social destiny on this earth and is responsible to himself and his society to make the best of his life in the interest of human progress.

If we reject the supposition of this self-determination and do not believe that man—with intellect, feeling and scientific knowledge—is capable of inaugurating—now or in the future—an era of human satisfaction, continued mental growth, constantly developing material resources, and a general social wellbeing, then we deprive humanism of all basis of existence. If we reject this, we also reject the possibility of a maturing of society, and with this maturing, the development of initiative and constructive co-operation in the interests of the whole of society.

We modern humanists accept the possibility of self-determination, within the limits imposed by nature, and the potential of social organization for social progress. Upon this basis, the modern humanist can formulate ideals and postulates from which logically derived conclusions can be reached and definite paths of action for their realization can be charged.

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Editor's Note: This concludes the first section of a series by Dr. D. M. Morandini and Associates on "Humanism as We Conceive It."

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### Lesson in Theology

The outstanding aspect of traditional theology is its ridiculous over-simplification of man and the universe. Albert Schweitzer says, "The highest knowledge is to know we are surrounded by mystery." Pity the poor theologian. He doesn't know there are any mysteries.

# MODERN MAN IS KILLING HIS GODS

Mason Rose, Ph.D.

In our era, man's gods are dying, and man is killing his gods. Man has always killed his gods in order to replace them with gods he deemed more useful. However, the 20th Century and its scientific orientation has created a unique situation, for man is not replacing the gods he is killing because he no longer feels he needs the gods to accomplish his purposes. Until recently, man felt that he needed gods to combat the elements, produce crops, breed animals, cure sickness, overcome devils, win battles and to accomplish a host of other human aspirations. In the 20th Century, man has found that he can do all these and more for himself and by himself through the use of science and technology. He has killed off his old gods because he has finally realized that they cannot perform what he wants done. He is not creating new gods because he has the knowledge, techniques and methods at his disposal to do for him what his gods have never been able to do. So modern man is killing his gods once and for all.

No one can argue about the murder of the gods by modern man. His church is the last place he goes to contact someone to get something done. Engineers, technicians, doctors and many other scientifically trained persons are the ones who are sought. The reasons for this changed religious situation are easily understood. In the old world man lived in widely separated societies where inter-social exchanges were rare. The masses of people emotionally believed in their gods and the skeptics were few. The priesthood claimed that its religion was universal, and contained the answers for all men. The skeptics were few and the scholars fewer. The good that happened was said to be due to the goodness of the gods, and the evil that prevailed was due to the prevalence of human sin. In a world composed of closed and isolated societies, clever circumlocutions on the part of the priesthood could make the gods seem to operate. If they did not and the people lost confidence in them, the priests created new ones along with the hope that they would work better.

Then up jumped the devil most feared by the theologians of all religions, namely, usable knowledge. More and more, men started to use knowledge as a tool for a better life. As a result, when more and more men learned that knowledge was useful, they started to think how they could discover knowledge more rapidly, and the scientific method was born. It taught some men



how to think, and these individuals refused to let the priests tell them **what** to think. The knowledge they accumulated proved infinitely more reliable than petitions to the gods. As time went on, more and more men came to trust human thought and its predictable results, and they consequently came to distrust the vagaries of divine thought and its unpredictableness.

When rapid transportation and communication developed, man's separate and isolated cultures now became tangent to each other. Inter-social exchanges started occurring at an increasingly rapid rate. Soon all boundaries of color, creed, caste, class and country started to disappear. As of this writing, even the most undeveloped society in the world knows many facts about the most highly developed ones.

The ever-quickenings, intellectual climate throughout the modern world is causing ever-accelerating, internal changes and external social exchanges. The peoples of all societies are finding their gods strikingly similar, and inevitably failures. When gods are compared, they have several things in common:

- (1) they were accepted on faith and with the hope that they would do the tasks men wanted done,
- (2) they universally were unproductive and stand as perfect examples of Paul's definition of faith—the substance of things hoped for and the evidence of things not seen,
- (3) worst of all, men discovered that man could erase the prevailing evils of famine, poverty, disease and disaster where all the gods of all the societies had proved powerless.

Until recently, the theologians were able to fight the advance of usable knowledge by inquisitions, murders, witch hunts, persecutions and imprisonments. At the beginning of this century the tide turned and theology, having lost every battle with science, decided to follow the "if-you-can't-beat-them, join-them" philosophy. Their decision has been disastrous to their gods. In their attempt to modernize theology in terms of modern knowledge, they unwittingly were exchanging the supernatural "faith of our fathers" for a religion which placed its central emphasis on social values. Faith became a faith in man's (not god's) ability to perform good works on earth. The gods are no longer the powerful, anthropomorphic creators and rulers of heaven and earth and all contained therein. They are some sort of a vague first cause — theistic abstractions who stand aside while man

Heaven and Earth and Hell below. We live in one vast, finite universe, with no fixed center, no man-like God off in space somewhere watching us, listening to our prayers, intervening for us when we are worthy of His intervention. We live in a universe of law and order. We find that we have to become tough-minded about religion, that man is very much on his own in this kind of universe; that we do not have all the answers; that we need to give up on the idea of a kingdom of God and embrace the idea of a brotherhood of man. God is no longer a Heavenly potentate or father, but a cohesive force and creative energy pervading all of life.

Man is a child of earth; earth is not his transient home, it is man's only home, we are not bound for heaven, we are earth bound, we are of this earth; there is no revelation from above which we must accept, for there is no above or below in our universe. We must learn to depend upon our human and natural resources, frail though they may be, for they are all we have; the will-power to save man must come from man himself, the knowledge to guide man will come not from an all-wise Heavenly Father, but from pioneers of the people.

This philosophy of humanism, of naturalism, is the logical outcome of the movement furthered by Copernicus. The mark of wisdom and maturity is for us to accept our newly realized responsibility, to accept the fact that WE are responsible for human welfare.

God is to be found not in some distant Heaven; God is to be found in orderliness, intelligence, goodwill, reverence for life, democracy. The purpose of religion is to help us to value truth and intelligence as a means of finding and sharing truth. The purpose of religion is to help us value Goodness and goodwill as a means of furthering Goodness. The purpose of religion is to give us a love for Beauty, reverence for Nature—for life.

To be sure, someone will think, this emphasis on earth rather than on heaven, on human resolve rather than on Divine will, on ethical culture rather than divine intervention, is a great change. Is it not the part of wisdom to carry on in the old tradition, to use the old rituals and prayers? Why change? Why not accept the old and be done with doubting? Why should we change our old ideas for these newer ones? If one wishes to live by delusions, one may, of course, continue. As we grow in respect for the Truth we come to recognize that our faith grows stronger, as we test it by intelligent criticism. We may



crucify our intellect as the Jesuits burned Bruno at the stake; but he for whom truth is sacred will not forsake the liberal heritage.

Man will not gain control over the evils of his day until he faces the need for new ideas in religion. In the modern liberal church, when you come to worship, you need to bring your mind along. Being religious and being intelligent are in no way opposed to one another. Copernicus acted on this assumption, Bruno was burned for it, and Galileo persecuted because of it.

As we meet together in a liberal Church we need to remember these great men, for upon their work we must build the Great New Church of Man. Copernicus, as the personification of this new spirit . . . is our saviour, in a way more vitally than perhaps was Jesus of Nazareth, for Copernicus reawakened the old Greek spirit of enlightenment, he set in motion once again the philosophy of Naturalism, and laid once more the foundation for liberal religion.

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## **WATER AND THE WORLD TODAY** **Its Use and Its Control**

(Extract from article in United Nations Review, July, 1956)

Man, observing his world with a brain that is ninety per cent composed of water, hardly realizes his debt to that protean substance. In its commonest form, vapor, it is mostly invisible to him. He can see it as a cumulus cloud or as a snow crystal and his ears warn him of the avalanche or of Niagara. He may have heard that the raindrop carries mountain ranges into the sea, but he cannot watch the process by which these all-powerful rainclouds replenish themselves. He would never suspect that 50,000 tons of water vapor may be rising from each square mile across which he saunters on a temperate summer morning.

It is water, no less than air, that keeps man breathing. The blood, sweat and tears of a famous orator's image are little else than water. In every human body cell, it is an essential element. This water continually escapes and must be immediately replaced by other water, if human life is to go on at all. Moreover, the process of living burns up oxygen in the body so fast that human beings might be likened to moving flames. Man, if he is to stay alive, must be cooled by a quick and unhindered evaporation of water from the skin. At some period, he adapted

for the establishment of peasant communities of South European immigrants. To anyone unfamiliar with Australian politics this may not sound very startling, but in fact it was dynamite.

All parties were broadly agreed on a Land Settlement policy which provided for large, not fully exploited estates being cut up into "living areas", but not into the small holdings derisively described as "an acre, a goat, and a migrant." To Labor it seemed to presage the introduction of a community of virtually second-class citizens inescapably tied to an economic system out of key with the main development.

How, it may be asked, could such a proposal have been made by a Labor government? In the storm of controversy that broke it was evident that pressure groups had been at work. The lime-light was turned on the activities of Mr. B. A. Santamaria, leader of a lay organization known as the Catholic Social Movement.

The episode was described by a leading newspaper as "the first overt clash in the internecine warfare that was to rend the Labor movement, smash the Cain government, and divide the Australian Labor Party forces in the Federal Parliament."

Right-wing Industrial Groups, drawing their strength from the Catholic element in the Labor movement, made a bid for power under the familiar guise of an anti-Communist drive. They were not content with the action already taken by the ALP against the Communists. They were out to gain control of the Labor Party and the Unions—the very charge they themselves had brought against the Communists.

A bitter struggle began in which political and sectarian issues became hopelessly confused. In 1954 Dr. Evatt came into open fight with the Groupers. They were outlawed by the ALP, which was thus split in the process.

In Victoria the Groupers formed the Anti-Communist Labor Party. A similar party was set up in South Australia, Tasmania, and, later, Western Australia. In New South Wales the defeated Groupers formed the Democratic Labor Party, and this was followed by another break-away in Queensland. With the exception of the latter, all these splinter parties then united to form the Democratic Labor Party.

Mr. Tom Dougherty, general secretary of the Australian Workers' Union, accused Mr. Santamaria of being "the master mind behind the Industrial Groups". This was denied and even the Democratic Labor Party claimed to have no clerical ties. It sought



to demonstrate its innocence by appointing Mr. Alan Manning, a Protestant, as its first leader. He said that he would resign if the Party linked up with the Anti-Communist Labor Party. But the latter was its parent and the family likeness was obvious. Mr. Manning gave other reasons for resigning. The elusive Mr. Santamaria hovered in the background, but the ideology of his Catholic Social Movement was indistinguishable from that of the Democratic Labor Party.

No one expects this Party to win elections, but it may exploit its nuisance value. Some of its supporters have the quixotic hope that if the Labor Party can be kept out of office long enough internal dissensions will destroy the ALP. There might then be an opportunity for a new Party with ostensibly radical aims to rise out of the ruins, drawing its spiritual inspiration from the Catholic social philosophy of Mr. Santamaria's "Movement".

How such an ambitious program could be attempted "without visible means of support" is a mystery. The air is thick with rumors. Electioneering is expensive in Australia, but parties are not obliged to disclose the sources of their funds. We are left guessing where the money will come from.

Yet to interpret this baffling situation purely as a Roman Catholic conspiracy to smash Australian Labor is to over-simplify it. The Groupers claim to have split the Labor Party, but at the same time they have also divided the Catholic hierarchy. They have the backing of Archbishop Mannix, but not of Cardinal Gilroy and the New South Wales bishops.

Mr. James McAuley, a leading Roman Catholic writer, makes this quite clear in an article in **Modern Age**:

The open division among the Australian bishops and the determination of a minority of them to enforce on their own diocesan branches of "The Movement" their own view of political tactics caused turmoil and confusion in the Church. The issue became fundamentally a question of clericalism versus the rights of laymen. Knowledgeable outsiders laughed cynically at protestations that the Church does not interfere in purely political matters when it was well known that some bishops were leading a private diocesan army of laymen along a line of political tactics on the plea of "loyalty to the bishop." Meanwhile, the Communists hailed with delight the division and confusion in the Catholic ranks and advised the relative encouragement of the "Gilroy Catholics", who in their view were treading the same path as the "regime Catholics" of Eastern Europe.

where the snows melt. Flood control measures are often powerless in the plains, if these steps have not been taken higher up the rivers. Sometimes, however, land on the watershed is owned by farmers who have little interest in what happens downstream, or an international boundary may separate the mountains from the plains. This flood problem affects hundreds of millions of people and can be solved only by cooperative effort. The idea is now in the region served by ECAFE but, as the peoples of Southeast Asia and the Far East work together on flood control, they will be led to discuss other matters of common interest connected with water resources and they will gain in experience of international cooperation and goodwill.

## IRRIGATION

It is not enough merely to restrain the flood waters from breaking loose. Another kind of control is necessary, if water is not to be wasted. Many parts of the world bear traces of irrigation systems established hundreds, even thousands of years, ago. Egypt, Mesopotamia, India, South America, the Philippines and many countries of the Far East all have venerable and striking examples of such work. Great areas of the Middle East and Pakistan are dotted with mounds which cover ancient cities that perished when the desert won its long battle with man's artificial water supply. Ceylon has many hundreds of water tanks, nearly two thousands years old, which helped to support a larger population than now inhabits that rich island.

At the present time, some 200 million acres of the world's agricultural land is producing food through controlled irrigation. Those are acres which would otherwise remain barren in a world perhaps three-quarters of whose inhabitants are permanently underfed. A single rainfall may cover the face of a desert with wild flowers and a regular water supply could turn many of the arid zones into productive farmlands and orchards. The Food and Agriculture Organization has a division concerned with the use of land and water and FAO has supplied many experts under the Technical Assistance Program who have helped in various national schemes for the improvement of irrigation.

Pakistan at present cultivates less than a quarter of her land area and irrigation schemes under way there are expected to make an additional 20 million acres available for agriculture. These projects launched by the Pakistan Government in cooperation with the United Nations and its technical assistance pro-



grams, will change the present one-crop agriculture to a system allowing of two or possibly three crops a year. In the Yemen, a United Nations expert prepared the first geological survey ever made of that country. He was able to advise the Government and an FAO agricultural expert regarding the areas most likely to provide a regular water supply for agricultural purposes. Another United Nations hydrologist in Pakistan helped to locate a number of new wells, some of which now produce ten per cent of the drinking water of the city of Karachi.

The problems which confront technical assistance experts working on irrigation schemes vary from highly complex mathematical considerations to the lack of equipment on many small or village projects. One FAO engineer working in Yugoslavia sank a seventy-feet-deep well with drilling tools made by a local blacksmith and piping manufactured by a village bedmaker. Nor do these problems remain in the engineering field. Water law differs from country to country and may present obstacles of its own. To throw light on the background against which all plans must be drawn up, FAO has published a series of booklets on water laws in various parts of the world. That dealing with Moslem countries, where irrigation is particularly vital to the economy for climatic reasons, explains that Islamic law is intimately associated with the Koran and points out that projects drawn up by non-Moslems may easily arouse suspicion, because dangerous heresies might be inserted in such projects by foreigners ignorant of Islamic law and tradition.

To what extent can irrigation or any other means render the world's deserts and semi-arid zones productive? These zones, where the raindrop seldom or never falls, cover more than one-third of the earth's land area. They are a problem to at least thirty-six nations and no contingent is entirely without the zone of deserts. Each of the great arid zones, such as those in North Africa, the Middle East, Central Asia, India, Pakistan, the southwestern United States, South Africa and Australia, represents a catastrophic loss of mankind in terms of potential food production. Some at least of these deserts are steadily growing in size, as man's destructiveness helps the process of soil erosion. Vast areas would become available for human settlement from the overcrowded countries, for food production and for new industries if man could solve the problem of making water available to them at reasonable cost.

UNESCO has set up an Advisory Committee on Arid Zone

Research, the main purpose of which is to keep experts in touch with one another throughout the world, while helping to promote public interest in the subject and to create a demand for the better use of land and water resources. Periodical meetings are held at which specialists brought together by UNESCO discuss various means by which the deserts or semi-arid zones could be brought under control. These means include the use of underground water supplies which are known to exist in some places and the removal of salt from brackish waters to be found in certain desert areas. Other experts concentrate on plants. In Israel, some regions are now using fourteen per cent less water than before, because that country's experts made a special study of the water requirements of different plants and advised farmers accordingly. The selection of grasses for dry areas, the prevention of erosion by planting, the study of dew as a supplement to rainfall and the use of wind power for irrigation are other topics regularly discussed.

In the attack on the deserts, UNESCO serves as an international clearing house for strategic and tactical information. It may sometimes unearth from some academic publications which is not directly concerned with this problem at all a scientific fact that throws an entirely new light on a problem under study.

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## **THE AIMS OF HUMANISM**

By Gardner Williams  
President, Toledo Humanist Society

Organized Humanism is an adult educational movement which started about 1920 mostly in the Unitarian Church, but partly by the work of some University of Chicago and Ethical Culture folk like A. E. Hayden. It offers to people in churches, and out of churches, a naturalistic understanding of themselves and of the universe which, we are convinced, is real understanding, free from primitive superstitions. This understanding should help men to live more harmoniously with themselves and with society, undisturbed by traditional irrationality surviving in orthodox religion. It should help them to make their lives more worthwhile and more deeply satisfactory in the long run.

Our Toledo Humanist Chapter exists primarily to study, to discuss, to teach, and to publicize the scientific, humanistic, naturalistic philosophy of life. It also aims at sociability; but it is primarily an educational institution.

Humanism is organized nationally and globally to help those

persons who are deeply troubled by the apparent conflict between the new scientific truth and some aspects of the old theological-inspirational tradition maintained by orthodox churches. The old tradition, if it is thought to be true, satisfies man's conscious and subconscious yearnings for security, moral guidance, and self-respect. But science shows that most or all of its ideas about how the universe operates are false. The soul yearns for wholeness. It wants truth and security and self-respect, etc. Humanism maintains that in the long run people will be happier if they do not compromise any scientific truth whatever, and if they cultivate security and self-respect exclusively through natural human social means. This involves giving up all notions of supernatural force, supernatural revelations, miracles, immortality, and any mysterious cosmic purpose which might lurk in the dark entrails of nature.

We Humanists aim to cultivate the good life through intelligence, courage, love, and other natural human social forces. Humanism means human fulfillment and self-expression by the use of reason and wholesome social relationships. Duty, right, and wrong, are interpreted in terms of natural human experience. Belief should be based upon the evidence of natural experience as interpreted by natural human reason.

We aim to influence public opinion so that individuals will not be penalized for denying publicly the falsehoods of traditional theology. This is a long-range program for the modification of the intellectual culture of western civilization, whose social idealism is now officially expressed by the fundamentalist churches. That they, in their official capacity, should also express such stupidly primitive traditional falsehoods about the nature of the universe and man, and about what makes things tick, is scandalous and outrageous.

Denials of traditional theology are regarded as attacks on religion. They are not this. They are attacks on traditional theology. Their aim is to modify religion and to make it a more rational thing. Introducing reason and truth into the ideology of religion will benefit it in the long run and will benefit mankind.

We Humanists do not believe in being martyrs, in the present state of human society. We believe in combining lucrative employment with truth. This is sometimes difficult. We believe in Democracy, federal world government, the separation of church and state, freedom of thought and expression, and the abolition of racial discrimination.



## EDITORIAL NOTE

It is noted that those who propose to amend or repeal the First Amendment to the United States Constitution have just gained another milestone on their road, as it has just been reported that the President has approved and signed a Congressional Resolution making "In God We Trust" the national motto of the United States of America.



**E. O. Corson**

It would appear that the door is now opened to the totalitarian church where freedom of religion and conscience is denied to all but the hierarchy of that church. To those who doubt that, let them look at the countries of the world where that church is in control. We presume that the senator who received a Christopher award for getting 'under God' incorporated in the pledge of allegiance to the flag will get a similar award from his church for this recent resolution, which certainly again abridges the First Amendment to our Constitution.

For those who would like more details on this matter we refer you to the article by your Editor in the August 1954 issue of the H.W.D., "An Open Letter to the President." We will be glad to supply an additional copy of the article to those who would like it. (Please send stamped, self-addressed envelope.)

\* \* \*

## PROBLEMS OF THE AMERICAN INDIAN

By Thomas Voorhees of Tucson, Arizona

The present-day problems of the American Indian are as many and as varied as there are groups, but upon examination certain general problems common to all emerge. The most pressing of these, health and education, are now engaging the attention of the authorities, but the main problem remains: How can the Indian be integrated into American society and still retain his cultural identity?

The recent government program of resettlement in urban areas has brought criticism from Indian and non-Indian alike. The resettled urban Indian tends to end up as a slum dweller, subsisting as an unskilled or semi-skilled laborer, a person who has lost contact with his own culture and is unaccepted by the dominant American culture, victimized by landlord, boss, and loan agen-

cies. The only outlook for the majority of the urbanized Indians is a life drowned in alcohol to forget his lonely and meaningless existence.

Another effect of the resettlement program is depriving the reservations of sadly needed leadership. The program affects those smaller tribal groups, of only a few hundred, in such a way that the only reservation residents left are the old and the indolent. The larger tribes such as the Navajo, Apaches, Pima, Papago, and the Pueblo towns have effectively resisted much of the program.

In recent years the various Indian groups have proved the efficiency of community planning and enterprise. The Navajo have adapted fairly well to the tribal council program set up in the Indian Reorganization Act of 1934 and have in the last five years taken advantage of the Uranium search so as to increase their tribal income from mining royalties.

The Navajo use part of the royalties money for the development of reservation industry that benefits the tribe as a whole. While most of the money is needed to cover the cost of education of the Navajos in high schools and colleges and of the urgent health measures, the program has been fairly successful for the short time it has been operating. The economic importance of the Navajos is exemplified by the radio station in Gallup, New Mexico, that broadcasts in Navajo and plays records of Navajo music.

The chief obstacle to the Indians is the narrow-mindedness and ignorance of some of the people in the higher echelons of the Interior Department. There is a tendency for the Eisenhower appointees to desire the ending of the community holding system for land and business enterprises. They are trying to force a return to the individual allotment system, which is completely alien to most of the Indian cultures.

Indian-white relations have improved in recent years, especially in areas with a large Indian population such as Arizona, New Mexico, and Oklahoma. In Arizona, where Indians make up 10 per cent of the state's population, they are beginning to enjoy the experience of being courted for their votes. In Tucson, Arizona, a group of public spirited citizens organized the Committee for Papago Affairs, which did much to help the neighboring Papagos to acquire the mineral rights to their land. A good example of this new pro-Indian attitude is the switch made by Senator Hayden from opposition to support of the Papago min-

time the struggle for the mancipation of Africa begun by the early explorers and missionaries—Livingstone, Laws, and Lugard, but carried on now in terms of constitution building, political, social and economic development. Now it is no longer **for** the African, but **with** the African and with all who are willing to help him attain his full stature.

The Africa Bureau, London, S.W.I.

\*Members are asked to give at least £1 a year to the Africa Bureau.

\* \* \*

### **Those Utility Advs.**

The huge private utilities make a lot of money for which they are organized and conducted, of course. They get tax exemptions for printing full-page advertisements that are not true. If you have read them you know that they claim that publicly owned utilities (like the Tennessee Valley Authority) make up their lower rates by being subsidized by taxation. That is completely applesauce, Gentle Reader. TVA's power operations are required to be self-supporting and are returning to you as a taxpayer 4 per cent of investment after all expenses and payments in lieu of taxes to local units of government. Public utilities have brought rates down. Support publicly owned and operated utilities and keep your utility bills low.

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## **PROSPERITY AND PROGRESS**

A year ago, with five million people out of work, our big business Administration informed the nation that we were too poor to afford essential public works, a tax cut for the lower income groups, or even an area redevelopment bill of any consequence.

Today, thanks largely to built-in stabilizers and the ability of organized labor to prevent pay cuts, the nation has lifted itself out of the slump—at least officially.

The Administration now is pointing with pride to a gross national product which is running at about \$465 billion at an annual rate, and to industrial production which has finally exceeded the level of December 1956 by one point.

Profits, especially, have recovered. This first quarter has seen corporate before-tax profits rise to an all-time record high, and after tax profits are following suit.

For big business, the bluebirds of prosperity have returned with the springtime. For the Administration, the return of pros-



perity may even mean a balanced budget, a magic state that is supposed to cure all that ails us.

But the ills of the nation have not disappeared with the spring-time. The nation still has over four billion jobless. All the projections seem to show also that, with improved technology and the coming of age of our war babies, adequate employment opportunity will remain a serious problem for years to come.

Nor have the nation's needs become less pressing since the Eisenhower Administration proclaimed that the answer to recession was to let nature take her own course.

The need of the American people for jobs, decent homes and communities, schools and adequate recreation space is as great as ever. With population growth, the nation may suffer serious decay unless action is taken now.

It is most gratifying, then, to learn that America now is on its way to fiscal soundness and that a record prosperity is before us. Surely, the nation can afford now to begin the job that has so long been postponed.

In the words of Treasury Sec. Anderson, we have "an abundance of resources, skilled manpower and technological capacity." These, Mr. Anderson said in enunciating a concept that merits applause, must be related to the "well-being of the people."

Unfortunately, the well-being of the people—as our big business Administration sees it—does not include parks, schools, or rejuvenated cities. Fearful beyond belief of inflation, the Administration has continued to deny the potentialities of the American people.

Speaking through Mr. Anderson, the Administration now has declared that we "must now pay off some part of our debt. Failure to reduce our debt . . . means passing on . . . the debt to another generation."

What the Administration really means, of course, is that government has no business in the field of social welfare. When times are good, the President says that federal spending to meet the nation's needs is inflationary. When times are bad, America can ill-afford such programs. And, when all else is balanced, social welfare must be sacrificed in the name of reducing the national debt.

To another generation, the whole question of debt may become entirely academic unless we pass on to it an America whose domestic household is in order. An America of 250 million per-

sons forced to live in outmoded cities and without parks or clean water will be far poorer than a nation confronted by today's public debt or even one substantially larger.

With adequate economic growth, the debt problem can be taken care of. But, the problem of schools must be met now if our children are to be equipped for the brave new world ahead. Denied full educational opportunities by the critical lack of classrooms and trained teachers, America's future adults will find little solace in a lower debt.

Mr. Anderson has stated that the whole world "is watching us closely." Should we choose debt reduction over slum reduction, we may well find ourselves forsaken.

I.U.D. Bulletin, September, 1959

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## WILLS AND BEQUESTS

Since the establishment of the Humanist World Fellowship and its magazine, **Humanist World Digest**, inquiries have been received relative to giving money and other property to the organization for the promotion of its work. This may be done in three ways:

- (a) By conveying personal or real property directly to the Humanist World Fellowship.
- (b) By conveying personal or real property to a trustee to be conveyed by the trustee to the Humanist World Fellowship at a certain date or upon the happening of a certain event.
- (c) By a WILL in this form:

I give and bequeath to the Humanist World Fellowship, a corporation incorporated under the laws of the State of California, the following property (here describe property) to be used by the said corporation to promote Humanism through its publication and otherwise.

(Signed as required by the laws of your state)

**Remember**—The Humanist World Fellowship is a non-profit educational organization operated solely to promote Humanism.

\* \* \*

I don't think much of a man who is not wiser today than he was yesterday.

—Abraham Lincoln

## SOME NEWS OF CIVIL LIBERTIES

Stung by the U. S. Supreme Court's June 8 split decision in the ACLU-backed Barenblatt case upholding the mandate of the House Un-American Activities Committee, the Union has filed a petition for rehearing, in its ongoing defense of the First Amendment.

Since 1938, when the Un-American Activities Committee first commenced operations, the ACLU has held that its mandate to investigate propaganda violates the First Amendment guarantee of free speech and has supported numerous court tests of the Committee's constitutionality. In this one, Lloyd Barenblatt, a former Vassar College psychology instructor, had refused to answer—on First Amendment grounds—the Committee's questions concerning his alleged Communist associations while he was a student at the University of Michigan. The ACLU handled his appeal all the way up to the Supreme Court, where his conviction for contempt of Congress was upheld in a 5-4 decision.

Pressing hard its claim that not only the individual's right of free speech and association but the public's interest in full freedom of expression is threatened by wide-ranging Congressional investigations into "un-American propaganda," the Union's rehearing petition emphasized the high value the Supreme Court in past cases had assigned to the public's stake in free speech.

### **Wilkinson Case Appealed**

ACLU Staff Council Rowland Watts has also filed a brief with the U. S. Circuit Court of Appeals in the case of Frank Wilkinson, who was sentenced to a year in prison for refusing to answer the Un-American Activities Committee's questions regarding his alleged Communist Party membership and associations. The Union noted that Wilkinson had not been subpoenaed until the Committee discovered he had arrived in Atlanta to organize public opposition to its hearings on alleged Communist influence in the South, and its brief charged that his activity was a perfectly proper exercise of his right to ask the public to petition Congress for a redress of grievances—which Congress itself was perpetrating. Watts argues the appeal on Oct. 7 in Atlanta.

### **Two Victories**

In the closing days of its spring term, the U. S. Supreme Court handed down a number of rulings which won approval from the ACLU. In the Greene case, backed by the Union, the court



## LETTER TO THE EDITOR

Editor, Humanist World Digest:

Dear Friend:

On the occasion of a regular gathering of the Japan Divine Life members a few days ago, Rev. Eugene Kreves' "Religion: Strength or Weakness?" that appeared in the November 1954 issue of Humanist World Digest, was read and discussed with enthusiasm. Originally the Japanese are devout in religious faith, strongly tintured by fanatical superstition by nature, especially those who still believe that the earth is flat and the sun moves. They don't know how to think for themselves. Traditions and legends convince them more than truths built on experiment and intellect. Poor children, they are victims of their parents' superstitions that lead them to their abnormal misgivings regarding the scientific curings of medicine. Men of medicine have little chance among them to exhibit their skill and medical knowledge when their families suffer from a physical disease because the parents' minds are mesmerized by the purifying power of the Blood shed on the Cross (as Rev. Kreves so powerfully denounces). They are hypnotized by the religion of Weakness. Or rather, they are fanatics, beyond the management of reason and common sense.

In order to stamp out this national trend towards Superstition and Absurdity the Japan Center of the Divine Life Society, founded by Sri Swami Sivanandaji Maharaj of the Himalayas, India, was organized in Saga for the first time in this country. The Himalayan Prophet and his social work are too widely known throughout the world to touch on here for introduction. As a matter of fact, the philosophies of Yoga and Vedanta, ancient but still so eagerly studied as the profoundest principles of all Oriental philosophy, on which the Indian Saga's teachings are based, are most devoutly being studied and faithfully practised in daily life by the members who are mostly young people or university students. Thus environed, "Religion: Strength or Weakness?" was discussed with great enthusiasm, eagerly supported, with none in dissent. The 72-year-old chairman was so excited and added to Thomas Huxley's indignant declaration, in a private letter to Charles Kingsley after the death of his little boy, that the officiating minister's words: "If the dead rise not again, let us eat and drink for tomorrow we

die" 'I cannot tell you how inexpressively they shocked me' his own story of the death of his only son who perished, hit by an enemy submarine boat during the Pacific war.

The chairman, lecturer of Saga University, said, in a calm voice, "The scar the first news of my loss left in my heart will probably remain to the last moment, but I have found a great consolation in the belief that the soul, so early in life snatched away from me, rests in eternal bliss of oblivion, quite satisfied with his supreme sacrifice for his fatherland, eternally buried in the fathomless bottom of the East-China sea. My son's last postcard, written just prior to his departure from Moji never to come back, boded ominous. He jotted down briefly, "I notice a tiny jelly-fish swimming quite near my boat under the surface. Apparently he is enjoying the warm sunshine. He has no presentment, neither consciousness he has learned how to be free, untrammelled in any sense, and live without end, without beginning, above the sense of births and deaths, as the very element of nature. Unconsciously cried I, "Thou art the Prophet of Immortality, realizing Permanence amidst impermanence." I wish to live among these egoless jelly-fish forever!" My son was 25 years old when his boat was torpedoed, and his philosophy on life had sufficiently prepared him for the last moment that closed his earthly journey 24 hours later."

The excerpt from the epistle of Aldous Huxley's grandfather was once again read with great emphasis to impress the young audience tremendously, "As I stood beside the coffin of my little son the other day, with my mind bent on anything but disputation, the officiating minister read as part of his duty the words, 'If the dead rise not again, let us eat and drink for tomorrow we die.' I cannot tell you how inexpressively they shocked me. I could have laughed with scorn. What? Because I have given back to the source from which it came the cause of a great happiness, I am to renounce my manhood and howling, grovel in the bestiality? The very apes know better than that!"

Rev. Kreves' sermon ends: "Let us recast religion in temporary terms, using new symbols, new language, new forms that we may be challenged to live this new life. Let us Believe in Man!" These closing words impressed the audience equally strong and for good.

Editor, "Truth Quest," Saga City, Japan

"Public demand for information on these 'captive schools', said Glenn L. Archer, Executive Director of Protestants and Other Americans United for Separation of Church and State, "led us to dramatize the facts with this semi-documentary film.

"A captive school," he explained, "is a public school staffed by nuns, brothers or priests of the Roman Catholic Church. We have taken the story of one of the schools we retrieved, changed names and put it on celluloid.

"There are at least 281 captive schools in 21 states. For instance, Illinois has 23, Kentucky 15 and Louisiana 68. Where they exist, captive schools not only violate the law, but disrupt the life of the community and create religious strife. To stop these unconstitutional church-state tie-ups, we take legal steps where we must, but we prefer to use educational means, such as this movie."

He said that further information on the film could be had from the POAU office, 1633 Massachusetts Ave., N.W., Washington, D.C.

Cities where the premieres were held included New York, St. Louis, St. Paul, Albuquerque, Portland, Me.; Portland, Ore.; New Orleans, Erie, Pa.; Memphis, Los Angeles, Washington, D. C., Columbus, Ohio, Syracuse, N. Y., and Tallahassee, Fla.

—P.O.A.U.

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## BOOK REVIEW

by James W. McKnight

### IMAGE OF AMERICA

by Rev. R. L. Bruckberger

Book-of-the-Month Club. Viking Press

Probably we have not had many articles by Roman Catholic priests. Maybe that shows we are narrow-minded. However, here is an excellent book by Father R. L. Bruckberger, a member of the Benedictine order, a chaplain of the French Foreign Legion in the Sahara. He was active with the resistance forces receiving the Croix de Guerre and the Legion of Honor for his magnificent work in the recovery of French. He received General Charles de Gaulle in the Cathedral of Notre Dame with a background of gunfire not too far away. Father Bruckberger has spent a number of years in this country and like the famous De Benneville gives Americans his honest impressions of this country.

The American Revolution with its basic theories of equality and brotherhood together with our modern assembly line tech-



niques are supplying the world with a real revolution. It does not just replace one set of masters for another as the Russian Revolution did. It makes possible the good things of life for all people. The Communists have stolen our revolution and are profiting by it says the good priest. He implores us to recognize the radical nature of our revolution and extend it to the peoples of the world. Get this great book and read it.

\* \* \*

### **Foreign Policy**

Were it not for the Russians the Germans would be the master race in Europe. Who knows if that would be better? In my lifetime twice Germany has started out to conquer the world by violence. Every time the U. S. puts munitions into the hands of German soldiers its effect on Russia is that of a psychological and moral stimulus for its people and effective propaganda for its leaders.—H. Scott.

\* \* \*

## **MEDITATION ALONG THE ROAD TO PEACE**

Bertrand Russell presents our leading thought:

"The life of Man is a long march through the night, surrounded by invisible foes, toward a goal that few may hope to reach, and where none may tarry long.

One by one, as they march, our comrades vanish from our sight. Very brief is the time in which we can help them, in which their happiness or misery is decided.

Be it ours to shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never-tiring affection, to strengthen failing courage, to instill faith in hours of despair,

Let us not weigh in grudging scales their merits and demerits, but let us think only of their need—of the sorrows, the difficulties, perhaps the blindness, that makes the misery of their lives;

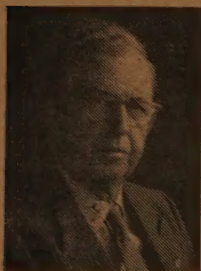
Let us remember that they are fellow-sufferers in the same darkness, actors in the same tragedy with ourselves.

And so, when their day is over, when their good and their evil have become eternal by the immortality of the past, be it ours to feel that, where they suffered, where they failed, no deed of ours was the cause;

But wherever a spark of the divine fire kindled in their hearts, we were ready with encouragement, with sympathy, with brave words, in which high courage glowed."

## EDITORIAL

Today is the time when that high courage within man is a paramount need, with two men holding the destiny of all mankind in their hands. We must encourage these men, the President of the United States and the Prime Minister of the U.S.S.R., to establish a road to peace through the United Nations, based upon the Universal Declaration of Human Rights, approved December 10, 1948.



E. O. CORSON

In programming such work of peace, the power of making war must be taken away from all nations. This includes the making of nuclear and all other types of war equipment, be it mechanical, chemical, germ or virus.

All matters concerning the internal destiny of nations shall be settled by a free and open ballot unless there are compelling reasons why such a settlement is temporarily not in the common interest. Then an international board of arbitrators shall be set up by the United Nations, to which said committee shall report its findings and recommendations. The vote of the General Assembly of the United Nations shall be final and its decisions shall be carried out on matters it acts upon.

To aid in making our community of nations a happy working brotherhood of mankind, all of his organizations, be they social, economic or religious, must accept their part in this program for a peaceful coexistence of all. This means his religious bodies, be they Christian (Catholic, Protestant or Orthodox), Mohammedan, Buddhist, Hinda, Taoist, Confucianist, Humanist, Communist or our democracy of the West, must unite and come to a workable agreement on those social, economic and political matters that concern man and his free and peaceful survival on this, his earthly home.

The time is short. The time to act is now. The ten aims of our Humanist World Fellowship could be suggested as something worthy to start with.

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The darkest hour in any man's life is when he sits down to plan how to get money without earning it.

—Horace Greeley



## THE MEMBERSHIP ROLL CALL

Many have conceived the belief that the genuine struggle is not between acceptance of a God or "no God" but the division of a humanistic religious way of life vs. a sort of attitude that is the same as idolatry no matter how that point of view is stated, or hidden—in the consciousness of thought.

We would like to have you and your friends with us, either as subscribers to the Humanist World Digest, or as members of our ever-growing Humanist World Fellowship. Most of your friends will be grateful for a subscription as a gift for the coming holiday season. Support of this good work comes from our subscribers and our members, and their contributions—they are our only angels. It will aid in bringing light where darkness has prevailed.

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### SUBSCRIPTION FORM

Please enter my subscription to the Humanist World Digest for ..... years at \$1.50 year.

(Add gift subscriptions on separate sheet)

**Membership Form** (Dues include Digest subscription)

I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

Check ( ) \$5 regular ( ) \$10 Contributing

One ( ) \$25 Sustaining ( ) \$100 or more, Sponsor

Total amount enclosed: \$.....

NAME .....

ADDRESS .....

(Please Type or Print)

**Mail to: HUMANIST WORLD DIGEST**  
**1011 Heinz Avenue - Berkeley 10, California**



## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only accepted method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must

eradicate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

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